THE SAINTS SACRED LAVER.

By *Iames Eglesfield*, Master of Arts, Minister of Gods Word at *Knightsbridge*.

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C

To the Honourable Knight, Sir *William Belfore.*

AS *Christ himselfe said sometime to a multitude, the like may I, taking occasion from this my presumption, What came ye out to see? a Reed shaken with the winde? it may be so: but what came yee out for to see? a Prophet? here I must change the note, nay lesse then a Prophet, for as among the sonnes of women, there was not a greater then Hee of whom Christ spake; so among the sonnes of women is there not a lesse then he whose pen now presents that service*

which his tongue ought, in its proper place, did not the cloud of a darkenned fortune eclipse his apparition. Lesse in maturity and ripenes for so weighty a busines, as touching my selfe; lesse in opinion of fitnes, as touching the esteeme of many who it may be have seene me sweating in the pursuite of my Recreation, (fishing) but never in serving at the Alter of my God, Notwithstanding, oh my God, I am sent as a messenger before thy face, and shall prepare the way before thee.

For by a fit Metaphor drawne from the art and practice of fishing, our Saviour Christ hath shaddowed forth both the calling and imployment, both of his first choice Apostles, and all other Apostolicall succeeding Preachers, saying, I will make

you fiſhers of men. Mat. 4, 19. Such you ſhall bee, becauſe ſuch I will make you to be, & quorum pars parva fui, *full twenty yeeres exerciſing this holy function: who although with Peter may ſay, I have toyled all the night and caught nothing, (for my ſelfe) yet with Iohn Baptiſt Luc. 3. 10. I have ſome reaſon to beleeve that my labours have not beene altogether unprofitable, among the Mennoes and meaner ſort I fiſhed for, which were the crowd of common people publicans and ſinners, very ſlippery Eeles, that had long lien in the mud of their miſdoings, and ſanguinary ſouldiers, the Pike and Water-wolves of the Ocean of this world, a people naturally diſeaſed with the bloody iſſue. Encouraged therfore by that inabling ſpirit of grace which*

of Priscilla and Aquila, poor Tent makers, were able to pose that great Clerke Apollos: with Ieremy I presume to go to the great ones: and with Peter will once more let downe my Evangelicall sweep-net, which was not composed by the wisedome of man, or woven with the deceitfull words of Sophisters, but with the words of the Gospell, according to that of St: Paul, 1. Cor. 2. 4. Neither is it any materiall net, like that in Suidas which one cast over another, while they were in single combate together, and when he had ensnared him, he slew him; nor such a cruell, barbarous, and bloody spirituall net, as the Prophet Micah speaketh of, Micah 7. All lie in wait for blood, every man hunteth his brother with a net. But it is that Sagena, that

sweep-

ſweep net which our Saviour brought downe from heaven, even the glorious Goſpel of Ieſus Chriſt preached, that wil dragg and drawe out all thoſe that are plunged in the darkeſome holes of ignorance, and in the muddy cares of this World, to the light of Truth, and love of ſupernall things. Et fælices illi quos hæc ſagena de profundo criminum et errorum pertrahit ad lucem. *Amb. Happy, oh thrice happy they, if this draw net faſten on them, and bring them from darkeneſſe to light from death to life*; a ſæculo, *from the ſea of this World*, ad ſæcula ſæculorum *to the ſhore of a better life, even the land of the living, which as I wiſh to your Worſhip ſpecially for my bounden duties ſake, and to your vertuous Lady, the field of whoſe loving ſincerity*

cerity in the remaining courſe of your lives, being fully charged with deeds of charity, cannot but be accompliſht with a Creſt of Glory: So even from my ſoule I wiſh it to all that love to Bathe in Innocency, and expect the comming of the Lord Ieſus.

Sir, I am your

humbleſt ſervant,

IAMES EGLESFIELD.

THE SAINTS SACRED LAVER.

Psal. 26. vers. 6.

I will wash my hands in innocencie, O Lord, and so will I go to thine Altar.

THis verse containes a holy Preparation, a holy Presence, and a holy Place. The holy preparation is in these words, *I will wash my hands in innocency*. The holy presence in this word *O Lord*: And the holy place, in this word, *Altar*, and so will *I go to thine Altar*.

In the holy preparation note two things:

1 *Quis præparat*, in this word, I, *David*.

2 *Quo modo*, in this word, wash, I *David* wash.

In the *Quo modo*, note two things, 1. The Bath, *Innocentie.* 2. The parts bathed, *Hands.*

In the holy presence note two things: 1. The Majesty *Domine.* 2. The Mirror in this particle, *ô!*

In the holy place note two things. 1. The Reverence of his Progresse in this word, *So*, not presumptuously, but humbly, like his Servant.

2. The reference of the place, in these words, *Thine Altar*, And so will I *goe thine Altar.*

This is the resolution of the Text, which I meane by Gods goodnesse to treat of: and first, *Quis*, that is, *David*, a King by place, a Prophet in Spirit, and a Saint by calling. I will wash. A King by place: as the image of God is more expresse in Kings, then in Groomes and vassalles, their power being a resemblance of his divine power, and their Majesty a Character of his divine Majesty; so ought the flames of this Image to be more conspicuous in them, then in the inferiour or darker sonnes of God.

I

It is not the beauty of his Throne, the riches of his Diadem, the guard of his person, or any the like *Dalilah* can cut the hair of *David*, or blow him bigge with a Tympany of selfe righteousnesse, he being fully bent for his own salvation, and his peoples instruction to bath in the Laver of Holines. In Innocency will I wash my selfe sayes he, I, a God by name will do it for so the Scriptures title Kings, that when I come before the God of nature my sacrifice may be well accepted.

What *David* doth here in person must be the president of Magistracie, or rather of Magistrates, then any of meane or parfunctorie calling; such a levell hath the shaft of Iniquitie, against the breast of the great Ones, so many are their pit falls, so dangerous their examples, so contractive of Sinne their consciences; Therefore whisper not in their eares the Magnificency of their places, it is a temptation, nor the solemnity of their worships, it is a Temptation, for *David* knew by woefull experience, that all the power of worldly dignity was temptation,

for hee abused his power in the murther of *Vriah*: 2 *Sam.* 11. hee stained his beauty in the deflowry of *Bethsheba*, he wronged his Throne, in the cumbring his people; And flatter not, then the Great Ones with telling them of their Greatnes, puff them not up, with the power of their places, they are all but baits for their Innocency. So the higher men bee in place the more frequent they ought to be at Prayer, so slippery is the condition of greatnesse. For who sooner fell then *Lucifer*, who more debased then *Nebuchadnezzar*: *Dan.* 4. 24. Who offend God oftner then great Ones? A Lecture to the Vermillian robes of Magistracy, that their soules be not of the colour of their scarlet, their consciences of the same graine with their Coapes, is to wash in Innocency. Take heed yee great Ones, Authority is a glewy & pitchey adjunct, marvelously contractive of Sinne, and therefore should ever be fenced from the poole of *Bethesda*, when the Angel mines it, so quickly doth it take the foyle, so easily doth it catch the staine.

Wherefore as yee are eminent in place,

so

so must you bee righteous in person. You must be as Christ himself, *Carn.* & not only *Rubicundi* but *Candidi*, as white *per innocentiam cordis*, as you are ruddy *per rutilatio nem vestis*, the brightnesse of your garments. Your hairs must bee like the Ancient of daies, or like wool, or like Snow, to signifie your wisdome; your eyes like a flame of fire, to signifie your search and might, your feet like fine brasse, to signifie the perfectnes of your wayes, and your voice like the sound of many waters, fearefull and terrible. You must put on the glorious apparell of Innocency, and transfigure your selves, like Christ himselfe upon the mount, that your righteousnesse may break forth as the light, and the beauty of it, as the burning lampe: for so saith holy *David I will wash my hands in innocency*, a King by place.

Now followeth *I will wash my hands in Innocency*, a Prophet in Spirit.

As I rang in the eares of Magistracie, in the former point, so ring I now in the eares of Priesthood, arraigning mine own spirit, in the presence of God, and with mine the

Spirit of every *Levite* in this Temple, the Soule of every Prophet in this houſe, acknowledging the required innocency of our Condition. Wee are the Cherubims and Seraphims of the lower houſe of God. We of the Miniſtery are Gods by a more peculiar ſequeſtration, then the ordinary Sonnes of men; Wherefore wee muſt waſh our hands in Innocency, who are Prophets in Spirit: I will ſaith *David*, a King, then muſt we, if wee will follow the example of the righteous, I will ſaith hee, a Prophet in Spirit, a party converſant with the religious ſervice of God. This is a preface unto us, this teacheth us who are of the Tribe of *Levi*, to gird our loines ſtraite with the girdle of Innocency when we enter into the Sanctuary of God. For we ſerve at the Altar, wee preach the Law, we keepe the book of Covenant, we are of Gods privy chamber as it were, wee lodge with *Moſes* in the Mount, we peruſe the Tables of Stone, we beare the *Arke*, we bow at the Mercy ſeate, wee are dedicated to God, we are conſecrated to the Temple, wee are tyed to have *Prim* and

Thum

Thummim upon our hearts, wee weare the white linnen *Ephod*, in which should shine the Sardin, Topaz, and Carbuncle, Agate and Amatist, of a holy conversation. *Exod.* 28. 17. The Signet engraven upon *his* forehead, is holynesse to the Lord, *Exod.* 28. 36. so that the Bill of our report, must be pure mettle, no tinckling or hollow Cymball: in a word wee are forbidden any the least blemish, for saith the Scripture, cleanse the Levites, purifie, fetch the Laver of brasse for the Levite, All their cloathes must smell of Myrrh, Allowes, and Cassia, of a good conscience, out of the Ivory pallaces, their Innocent and spotlesse hearts whereby they should make themselves glad. Let my Priests be cloathed with righteousnes saith the Spirit of God; It is the Livery of *Aaron*, the cloath of *Levi*, the mark of distinction, the seale of our vocation, the Ensigne of the Prophets of God; which holy *David* held out as a Banner of defiance against the Devill, though the snailes of our times pull in these hornes of salvation, wee being lights which shine not, salt which season not

clouds which drop not, tapers which burne not, unsanctified vessels which purifie not, Censors which perfume not, Ethiops which wash not, this was not *Davids* security, this was not his unhallowed precipitation: No, I will wash, a King by place, theres a Caution for great Ones, I will wash, a Prophet in Spirit, theres a caution for Prophets.

And as I have hitherto spurred on the Magistrate and the Minister, to a provident and watchfull superintendency, whiles they stand in the gates of Sion; So come I now to the meanest and shallowest proselite in this assembly. I will wash my hands in Innocency, not onely as I am a King, and so may be dangerously disposed to doe evill; neither as I am a Prophet, and so strictly tyed to do well, but also as I am a Saint by calling, an Israelite, a professor, within the Arke, within the Covenant, within the Church: for without are none but unhallowed Caitifes, profane adulterers, outcasts from Heaven. As I am therefore thine, & through thy mercy admitted into the family of Saints, enrowled in the parchment of heaven, registered among

mong the blessed ones, as I am thus regenerated by the spirit, adopted by grace, confirmed by the Sacraments, united to the Church, and out of thy mercy made a lively member of the same (as every person under this holy roofe, in all seeming appearance, is) why, even for this, will I wash my hands in Innocency, saies *David*, seeing my Calling is holy, my God, his Altar, my vow holy, my inheritance holy, I therefore thus inhabited thus adopted, though my Scepter had lickt the dust, and so I had been no King, though the gift of prediction had failed mee, and so I had been no Prophet, yet for the grace shewed me in the benefit of my calling as being called to serve for the greater praise of thy Name, I who am thus sequestred from the world, and sanctified from my infancy to thy service, will wash my hands in Innocency. And in this respect the poorest person in this Congregation, is tyed to an holy preparation: for though we bee not all Kings by place, nor Prophets in Spirit with *David*, yet we are all Saints by calling with *David*. I therefore when I come

into

into the house of God, will wash my hands in Innocency, must be the generall resolution of all men. For Innocency is aswell the Sacrifice of Tradesmen as Prophets, if they once be inaugurated to the name of Christians, baptised to the death of Sinne. For then as punishable shall Alexander the copper-smith bee, for opposing the spirit of God, as Balaam for taking the wages of iniquitie. So then, we sonnes of *Aaron*, must not so urge *Davids* holy preparation, as hee is a King by place, as that we neglect it, as hee is a Prophet in Spirit, neither must you Mechanicks so presse our Innocency who are of the Priesthood, and so Prophets by spirit, as that you neglect your owne, who are of the Church, and so Saints by calling. The bright sunne of our righteousnes must not quite ecclipse the Star of yours, but wee are all to shine, though one exceed another in glory.

Wherefore to conclude this point, when *David* saith I will wash my hands in Innocency, as I am a King he satisfies the Magistrate, as he is a prophet, he sanctifies the Minister,

nister, as a Saint by calling, he sanctifies the people. Thus you see he speakes to all sorts of people, all trades of life, to every condition of persons, to every Mammonist, none are exempted from holynes, whether *Demetrius* the silver-smith, *Act.* 19. 24. or *Andrew* the fisher-man, *Matth.* 4. 24. or *Gamaliel* the Lawyer, *Act.* 22. 3. or *Lydia* the purple seller, 16. 14. or *Dorcas* the Semster, 9. 36. or *Simon* the Tanner, 6. 43. 10. 9. or to be short, the meaneſt of all, the Congregation is mixt, and therefore I pray & request you all, to leave your dissimulation, and to wash your hands in Innocency.

Thus much for *Quis*, now followeth *Quo modo præparat*, and that is by washing, I *David Wash.*

Now me thinkes I heare a voice which tells mee we are all, a leprous generation, a viperous and infectious brood, full of sores, ulcers and botches, scarlet soules, crimson consciences, ramish unsavoury loathsome sinnes: if so; then let us see the remedy and that induceth two things, the Bath, and the Parts bathed: and first of the Bath, Innocency.

See

See but the ingredients, and you shall easily see the vertue.

This Bath is made of Holinesse, righteousnesse, charity, hope, faith, joy, humility, peace, prayer, thanksgiving, meditation, vigilancy, equity, sanctity, chastity, contrition, repentance, perseverance, with many other beautious ornaments of the house of God. All holinesse of mind, righteousnesse of soule, charity towards thy neighbour, hope in thy Jesus, Faith in his merits, Joy in the Holy Ghost, peace of conscience, humility of carriage, ferventnesse of prayer, meditation of Gods mercies, delight in his word, vigilancy over our affections, sanctity of heart, equity towards all men, chastity of thought, repentance for sinne, heat of devotion, and perseverance, the Crowne of holy and vertuous actions.

Lo here's a holy water for the Church of *Rome* to wash in, here's a Jordan for all leprous *Naamans* to cleanse in, tis no river of *Damascus*, but of Israel, here's a poole of *Bethesda*, for our lame and creeple conditions, here's a river of life, as cleere as cristal,

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proceeding out of the throne of God and the Lamb, in midst of which, groweth the tree of life.

Who so enters into the Temple of God without these, who so offers to see more within the porch which is called Beautifull without these, doth but only peep through a cranny of the mount *Horeb*, but shall never with *Moses* ascend up his holy hill: they only sound forth harsh melody into the ears of God, through the unmuteableness of their spirits, which should sing Gospel-hallelujahs as the Quiristers of heaven, for holinesse becometh thy house for ever.

Nazianzen is so religiously scrupulous, and conscionably timerous of his unworthy approach into the house of prayer, that it hath often affrighted me (saith he) from the Mercy-seat of God, not that I shunn'd the beauty of his Altar, but that I feared mine own unhallowed presence, and so consequently the suddain vengeance of Heaven. I am ashamed (saith he) of those that come with unwashen hands, and unsanctified hearts, to such holy mysteries as these are;

I feared to draw neere, said hee, and yet my hands were innocent, mine eyes cleare, my heart single, mine eare erect, and attentive, my speech savoury, and my members were weapons of righteousnesse, and like so many Instruments to tune forth the praise of my Creator. Here was an innocent and vertuous Churchman, well known, squared and cut out of a spirituall building, of a holy and heavenly tincture, and yet he feares his own weaknesse. But is there the like devotion found among us?

No, For were it, as it is not, it would draw many a brinish teare from the eyes of these marble and Stone witnesses, to see our irreverent and hallowed approaches: for wee come with our hands filthy, our feet polluted, with sleepy eyes, with drowsy heads, with full stomacks, with quailes in our mouthes, and our bellies full of bread. Some sleepe with *Eutichus*, Act. 20. 9. some are offended with the Scribes & Pharisees Joh. 7. 48. some are angry with *Herod*, *Mat.* 2. 16. some scoffe with *Ahab*, 1 *Reg.* 22. 8. some glance laciviously with *Iesabel*, some are only

ly lukewarm with *Agrippa*, *Act.* 26. 28 and some make bargaines with *Iudas*, *Matth.* 26. 15.

Few here with a chaste and dove-like simplicity, few with patience, few with Faith, scarce one, with a good conscience. No, our eyes are playing the harlots, our hearts are gon a whoring, our eares are stopt with the adder, our tongues broaching vanity, our hands in our counting-houses, our feet prickt with thornes, never at ease, ever straite at the instep, till we can whip forth of the holy congregation and make it the house of folly: So that it is Gods great goodnesse wee are not stricken dead with *Nadab* and *Abihu*, *Numb.* 3. 4. for offering strange fyer upon his Altar. It is his infinite mercy that we are not burnt down with the men of *Sodom*. *Lev.* 10. 1. 2. or swallowed up quick with *Corah*, *Dathan* and *Abyram*, *Numb.* 16. 1. for comming thus rashly and unprepared into his holy Sanctuary, our hearts being full of evill intentions, which is to play the hypocrite. But *David* saith I will wash, and so must it bee with all those that approach

proach the face of God. Thou must arise oh Sion, thou must put on the garments of thy beauty oh *Ierusalem* thou must shake the dust of thy feet and unloose the yoak from thy neck, when thou draweſt neere unto the presence of the most high: Nay, yee ought to use all reverence with fervency of Prayer, with fire of devotion, with sanctity of life, with purity of Spirit, with contrition of heart, and the like acceptable offices in the eye of heaven. Then shall thy righteousnesse break forth before God, as the light, and thy just dealing as the noonday. Therefore bath thy heart often in sorrowfull sighs, and desire the Lord, saying; O Lord grant, I beseech thee, an equitie towards all men, piety towards thee my God, honesty of mind, and a heart seasoned with the leauen of Religion, that is, a Soule ever prepared to come into the house of my God and visit towards his holy Temple.

And thus much of the Bath, Innocency.

Now for the partes bathed, Hands. I will wash my hands. &c.

There is a glorious stipend set downe in

Scripture for such as have cleane hands; who shall ascend into the hill of the Lord? Even he that hath cleane hands, Ps. 24. 4. 18. 20. Againe, God shall recompence me according to the cleanneſſe of my hands. So then we muſt know, that as innocency ſhewed the vertue of the Bath, ſo Hands the wiſedome of the party Bathing.

Jezabel anoynted her face when David waſhed his hands, and threw aſhes upon his head; a great disfiguring to his perſon; yet was he cleaner in the ſight of God then the ſlippery ſinging Queene of Iſrael. Ezekiah cleanſed his hands, and Job made a covenant with his eyes, pretious parts both; yet none ſo pure, ſo entire, ſo holy, as the bathing of our Hands in Innocency.

I meane not that Phariſaicall cleaning of the hands, for that is not comparable to the cleaning ſincerity of the heart, if you paralell the parts: but I meane the hands, by way of a ſymbolicall and figurative reſemblance; the phraſe not being ſo much to be ſcand, as it is an externall waſhing, and ſo proper to hyp ocrites, but as it is a ſymbole

of internall purification, and so proper to the Saints.

Now some washing their hands onely will rashly salute the Altar of God, being coloured with seeming appearance: this is Hypocrisie. Others will wash their hands as a testimony of the purity of their hearts and so reverently approach the Mercy seate of God, being beautified with reall integrity. This is Innocency.

But why did David say his hands more then his feet, or any other part of his body? Because the principall Organs of all externall Actions, are the hands, and so Symbolycally the truest resemblance of all hearty and spirituall ablution. When therefore it is said David washed his hands, &c. We must not understand onely an outward and visible cleansing of his carnall body, but a generall cleansing of his soule and Spirit; Hands being the Executioners of all externall Actions, and so the Figure of a totall and generall, both exteriour and interiour Sanctification. Wherefore when thou lookest into the house of God, look to thine Eye

least that grow wanton, take heede to thy Tongue, that it speake no guile, looke to thy feete, that they slip not, but especially wash thy Hands, that they miscary not, let not those be rough like Esau's, but smooth as Iacobs, set with gold, Cant. 5. 14. Then mayest thou put thy finger in thine eye, if it trouble thee, then mayest thou nip thy self by the Eare, to keep them from sleep in security, strike thy selfe on the feete, if they stumble or tripp, beat thy selfe on the heart, if that prevaricate or play the whore, smite thy selfe on the mouth, if it talke idlely, rubb thy selfe on the Temples, if they grow dull, in a word, then mayest thou doe all things decently as befits the house of prayer. So that the washing of the hands in Innocency is the true resemblance of all Spirituall ablution.

Now many will wash, but few in Innocency. Some with Pilate before blood publiquely, Mat. 27. 24. Some with the Pharisee before dinner hypocritically, and some with the Gentiles before an oath superstitiously. But let us with the religious Levite

and Christian professor, purifie and purge not onely the visible flesh of our hands, but also the invisible taints of our Spirit. For the former sanctification is but only a figure of that which followeth, as you may read Heb. 9. but the latter is a modell of that true and lively sacrifice of Christ himselfe, who through the eternall Spirit of God, offered himselfe without spot to God, purging our consciences from dead works to serve the everliving God.

Wherefore, O Lord, sprinkle with thine hysope, the blood of thy Sonne, that the water of thy Spirit may never cease to purifie our hands, till they bee as white through Innocency, as thy Throne above is beautified with Ivery: Especially wee of the seede of Aaron, that every action of ours may bee acceptable: our hands with which we hold the Table of the Covenant, our hands with which we slay the Sacrifice, our hands with which wee blesse the Congregation, with which we gird about the linnen Ephod of an holy conversation, with which wee lift up the sacred Challice, with which wee di-

stribute

stribute thy holy Body; our hands by the continuall intention of which in our Prayers, wee lift up the hinges of the everlasting doores, that the King of glory may receive us. Let all these bee made cleane and pure from all filthynes; let us wash our hands in all our Actions, that being thus prepared we may goe to his Altar. Thus much for the *Quo modo*: now followes the holy presence, *Lord*.

In which, note two things, first the Majesty, *Domine*. Secondly the Mirror in this article ô

First of his Majesty, *Domine*.

Some writers divide the Names which are common to the Trinity by a foure fold difference, some onely pointe at the Essence, *Iehovah*, some at the distinction of persons as *Elohim*, some at the essentiall properties of his Diety, as only wise, only just &c. and some at the Relation which God hath with his creatures, as Lord of Lords, King of Kings: And of this last order is the name uplift in my Text. For power and authority dive a certaine habitude and respect unto the

by which hee is subjugated and tyed to a
awfull obedience: for we have as Aquina
sayeth, a certain reall relation unto God, a
our Creator, without whom we had had n
Being, and God to us a Rationall; becaus
he did humble himselfe to exalt us. Where
fore this name *Domine*, in my Text, is nei
ther a Symbole of his infinite essence, nei
ther of any personall distinction, but only
a powerfull, dreadfull, and vindicatory re
lation he hath to Man; which ought to caus
a reverent and fearefull approach into hi
presence. Therefore if we refuse his Mercy
as he is *Deus*, and so can crowne us, yet le
us not despise his power as hee is *Dominus*
and so can crush us. For as he is *Deus*, he
is a God of bowells and compassion, an
carrieth the rod and staffe of comforte, P
23. 4. but as hee is *Dominus*, he is a God o
vengeance, that can scourge us with a rod o
yron, Ps. 2. for our iniquities.

Wherefore when David in the awfull re
solution of his soule, and cristall sincerity o
his Spirit, commends the Sacrifice of his de
votion to heaven, he proposeth such a pr
sen

fence of God, as is most extimulatory of feare and reverence: I will wash my hands in Innocency O Lord. This Name shewing the Majesty and power of God over man. By vertue of his name hee punished the Sacrifice of *Cain*. Gen. 4. 5. The rebellion of *Corah*, Numb. 16. The bleating and Hypocriticall Sacrifice of *Saul*. By vertue of this he threatens the Israelites, I am the Lord, by vertue of this he bids battle to the Nations, I am the Lord, What shooke the Wilderneſſe? The voyce of the Lord. What brake the Cedars of Lebanon? The voyce of the Lord: by vertue of this Name he ratifies his purposes, the voyce of the Lord hath spoken it. By vertue of this Name he rides upon the heavens, the Chariots of the Lord. By vertue of this Name his wrath is published, how long wilt thou be angry O Lord? By vertue of this Name hee summons the quarters of the earth, the day of the Lord. When shooke the Earth? at the presence of the Lord. When melted the Heavens? at the presence of the Lord. When were the waters dryed up? At the presence of the

mighty God of Iacob: the least flame of this bush dasht Moses out of countenance. This fiery pillar burnt Iobs goods and cattle. This burning heate made the children of Israel stand a farre off. Wherefore with St. Jeromes Marcella, we are to desire the proper interpretation of all the Names of God; every one ministring occasion of spirituall growth; yet are wee most to desire it, when wee approach the Sanctuary of God, to prefixe this Name before our eyes, the name of the Lord: It being the Ensigne of his power, and the tempest going before his face, the Embleme of his Majesty, the thunder of Mount Sinai, where Gods seate is, by vertue of which hee breatheth haile-stones and coales of fire.

This holy meditation of his Majesty turned Abraham into dust & ashes: This stript Iob of all humane and vaine conceits, this cloathed David in Sackcloath, this made him a worm and no man, a thing of nought. And I doubt not, but if wee seriously entertained it, this would burne downe the stubble of humane opinions in us, and lay us pro-

proſtrate, yea, even breathleſſe before the face of God, with the very thought of our wretched unworthyneſſe.

Wherefore (Beloved) let the reverent opinion of the preſence of the Lord be evermore our curb when we come to the propitiatory of his Mercy ſeate. Let this calme the Sea of our affections, and worke in us an awfull and religious Obedience. Let us knowe the preſence of God is not the preſence of Dagon that hath no eyes, nor of Niſroch which hath no eares, but the glorious and preſent beauty of Syon, the al-ſeeing Eye of God, the diſcovery of Heaven. This Memento will cauſe us to waſh, to cleanſe our hearts, and ſearch the very concavity of our ſpirits; This will beget not only an holy preparation before we come, but a cautelous and ſtrong attention after we are come, and the expectation of an happy benediction, ere we goe: fearing each moment the arrow of his diſpleaſure, the merit of our owne preſumption, and the doome of Heaven.

Thus much for the Majeſty, now follow-

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eth the Mirror, O: And so will I go to thine Altar O Lord.

This interjection howsoever smothered in the Latin and Greeke Syntaxe, yet hath it in the English an Emphaticall use, and speciality, it being the flood-gate of mans extasie, and the dilatation of his Spirit, when he is transported with the high and sublime speculation of the presence of God. Neither is it only vented when we thinke of his presence, but when wee speake of his Attributes, or any the extraordinary or transcendent workes of his Diety: O the depth and riches of his Mercies! cries *Paul* in one place, O the inscrutabilitie of his Judgements! in another place. O his wonderfull workes in the deepe! cries David in one place, O how amiable are thy dwellings! in another. Thus wonders Mortality, when it droopes and hangs the wing, being strook with the Majesty of God.

This should cause humble dejection in our spirits, a poore and lowly esteeme in our selves, when we enter into conference with God. Now there is nothing will sooner draw

draw us to this practise, then the paralelling of our estate with Gods, our condition challenging the wonderment of Lamentation, and Gods of Praise and Exaltation. For in this, Gods O of Mercy, will answer to Mans O of misery: See it in the wrestling of *Paul*, O miserable man that I am! cryes he when he took Survey of his fleshes rebellion, O the riches of the Mercies of God! when he weighs the depth of Christ's Propitiation. See it likewise in the methode of David, O remember not my sinnes and offences; cryes he, when he scan'd the measure of his owne misery; O call to mind thy loving kindnesse ô Lord, when hee recollects the Balme of Gods mercy. O how short is my time! when he spann'd the life of Man. O God thy seat endureth for ever, when he would fathome the Auncient of dayes. The like meditation will drive us to the same, to the same astonishment, when wee shall conscionably think of our owne unworthynesse with an O how inferiour are we! by reason of our many pollutions, to stand before the face of God; and it will make us say as Da-

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vid doth here, I will wash my hands in Innocency &c. Thus much of the holy presence, I come now to the holy place, in this word, Altar.

Where note two things, first the Reverence of his Progresse, So. Secondly the Reference of the place, Thine. And so will I go to thine Altar.

So, not otherwise though the Devil upon the pinacle, should promise mee the Kingdome of the world, for why should we presume to come to the marriage of the Lambe without a wedding garment, or Samuels Ephod? So will I goe saith David, adorned with these unto thine Altar. And if ever his So, was dedicated to the obtaining of Eternity, if ever to the joy of Angels, and comfort of the Elect, it was then done, when David renounced the whole body of Sinne, & turned to his Creator that made him.

Lastly if ever this So, did procure the Angels of Heaven to rejoyce, then may it now muse us, to shed teares of gladnesse since the beauty of Holines, the Lamb of God, Innocency, hath offered himself upon the Crosse,

and

and become an advocate to the father for our sinnes.

Here was a So worthy to bee remembred for ever; for he dying turned our death into Life, that is, our sinnes to righteousnesse: Thus much for the Reverence, now followeth the Reference, Thine.

The Pronoune Thine, is a partition wall, twixt God and Dagon, and sanctifies the edifices of the Temple. For this seperates all Idolatrous places of worship: Not any Altar, but the Altar of God, and not any place, but the place where his honour dwelleth. So that by this word, Thine, is meant the habitation of his Glory, & the holy Temple of the eternall and ever living God: To which whosoever comes thus washed and prepared, shall enjoy the mount of Syon, and the hill of the new Ierusalem, *Montem pinguem*, being a fat mountaine, in respect of the multitude of spirituall grace, *Montem Dei*, because God himselfe dwells there, and *Montem coagmentatum*, so strongly congealed and knit together, as that it is impossible it should ever be removed.

Thus by Gods assistance and your gentle patience I have cleared my hand of my Text.

Now the God of mercy and compassion, which opened the heart of *Lydia* to conceive, opened the eyes of Elisha to see, and opened the lipps of David to speake, say Ephata to your hearts, eares, and eyes, that you may ever hunger and thirst after righteousnesse, that you may ever seeke the Lord, and serve him in faith, and in the revealed mysteries of his word, Washing your hearts and hands in Innocency, that so you may for ever obtaine Grace here in this world, and eternall glory in the world to come: which God grant unto you all, Amen.

Soli Dei Gloria.